12:Skinner E-4,5 (1955-1957) 1962
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443 554 776 782 due to the bickering, quarreling and even fighting they have to prevent by cooling the tempers of the market people—that they become quite angry. When the spirits are not satisfied, they fail in their tasks and real trouble breaks out in the market, disrupting the trading; and if they are not pacified they may even cause the death of the market officials.[12]

In the days before the market officials were banned, these sacrifices were performed regularly. At that time the Raga Naba simply asked the Kos Naba to seize the appropriate animal in the market to perform [648] the rite. The problem today is that since the French have abolished the office of Raga Naba, and in some districts have prevented the chief from even naming one secretly, the markets in the latter local- ● [208] ities are considered "dangerous markets." Once a market acquires such a reputation, people do not like to visit it because they fear that they would get into fights or quarrels. Not only this, but it is believed that if a market has been without a Raga Naba for a long time, the *tengkouga* there become so angry for being neglected that they kill [123] the first chief appointed to it. This was the reality or belief behind a series of misadventures of which I was the victim.

123 443 554 656 I had spent an entire day in a market, and on returning home could not find my pen. The next morning I sent an assistant to the chief telling him about the loss and asking him to have an announcement made in the market on the next market day that I would pay a hand- some reward to whomever should find and deliver the pen. The chief sent back a reply saying that since there was no Raga Naba, he would have the Kos Naba acquaint the people with my loss. On the day of the market, I waited until midday, when most of the people had arrived, and then went to see whether the Kos Naba had any news of the pen. I checked with several of my friends to see whether they had heard about the pen and discovered, to my chagrin, that no an- [567] nouncement had been made about it. I went and told the Kos Naba that the people were not hearing about the pen and suggested that one way to do so would be to have the Binderes (drummers and griots) circulate through the market announcing the loss. The Kos Naba refused to do this, and when I enlisted the aid of the chief's secretary, he, too, said that it could not be done because there was no Raga Naba. I had some notes on the institution of the Raga Naba, but as I did not know everything about it, I was, therefore, frankly puzzled

(12) Zahan (1954 : 371) states that "the place where all kinds of merchandise accumulate and where strangers come is a place charged with forces. In time, these forces build up to such a point within the precincts of the market that some purifications are necessary to liberate them. To omit making them would expose the participants to excitements leading to brawls and compromising the place of the transactions."